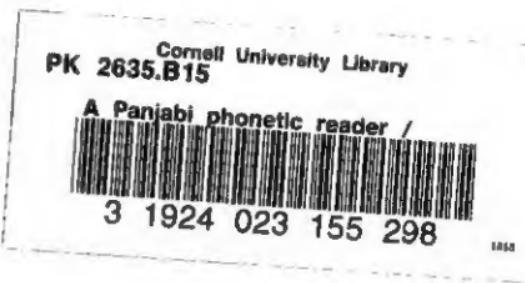


A PANJABI PHONETIC READER

T GRAHAME BAILEY



A Panjabi Phonetic Reader



A PANJABI PHONETIC READER

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The London Phonetic Readers. -

A PANJABI PHONETIC READER

BY

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PREFACE

By DANIEL JONES, M.A., Lecturer in Phonetics at University College, London, and at the University of Oxford.

THIS Reader is intended to help those wishing to acquire a colloquial knowledge of Panjabi.

The pronunciation of the language is here for the first time represented on strictly phonetic principles without regard to the affinities of the words with cognate words of other languages. This is the method recommended by our foremost language teachers,¹ and now widely used in England in connexion with the teaching of French and other European languages. The method has the approval of the Board of Education (see Circular No. 797, a memorandum on methods of Modern Language Teaching issued in 1912, §§ 36, 37²).

The system of transcription used is that of the International Phonetic Association, this being the alphabet almost universally adopted in England in those schools

¹ See, for instance, Sweet, *Practical Study of Languages* (Dent), chaps. 2 and 3, and Jespersen, *How to teach a Foreign Language* (Swan Sonnenschein), chap. 10.

² Published by Wyman, price 2d. This Circular is well worthy of careful perusal. The Appendix, containing the actual time-tables and syllabuses of instruction of several of our best schools, is particularly interesting.

and colleges where languages are taught on phonetic principles.³ The success with which the adoption of this system has been attended in connexion with European languages is ample justification for its introduction to a language to which it is new.

The criticisms of phonetic methods by some who have had no experience of these methods render it desirable to point out that the object of phonetic transcription is not to teach the student how to form speech sounds ; its object is to teach him how to use the right sound in the right place in connected speech. The formation of the isolated sounds is best learned by careful imitation coupled with a knowledge of phonetic theory (that is, a study of the positions of the organs of speech in forming the correct sounds) and the practice of suitable phonetic exercises.

Mr. Grahame Bailey's unique qualifications for writing such a reader as the present are well known to most of those interested in the Panjabi language. But for the

³ There are in existence several hundred books in which the International Phonetic symbols are employed. These books include numerous dictionaries, grammars and school text books for the study of various languages, besides treatises on pronunciation. A list of about two hundred of the more important works is given in a booklet entitled *The Principles of the International Phonetic Association* (obtainable from D. Jones, University College, London, W.C.). See also *The Means of Training in Phonetics available for Modern Language Teachers* by L. H. Althaus (published by the International Phonetic Association, price 10d.), where it is stated (p. 6) that "of twenty-three (English) Universities and Colleges in which French phonetics is taught twenty-two use the system of the International Phonetic Association." The system is also very widely used in schools. It is used, for instance, in all the schools referred to in the above-mentioned circular of the Board of Education.

benefit of those who may not already have heard of his work it may be mentioned that he is one of those very rare Englishmen who can speak an Indian language exactly like a native, and that he is the author of the Northern Panjabi translation of the New Testament and joint author of the only existing Northern Panjabi grammar.

Testimony as to the accuracy of Mr. Bailey's work is therefore needless. It may, however, interest readers to know that I had an opportunity, when in Lahore in January 1913, of testing one of his phonetic texts with some native Panjabis; the text was pronounced by them to be absolutely correct, and they expressed great astonishment when they learned that it had been prepared by an Englishman.

D. J.

UNIVERSITY COLLEGE, LONDON, W. C.

November 29th, 1913.

INTRODUCTION

THE pronunciation of Panjabi varies a good deal from place to place and from speaker to speaker. The style of speech indicated in this book is that normally used in the villages round about the towns of Wazirabad and Gujranwala (from forty to sixty miles north of Lahore). It is the speech of those unacquainted with any other language. Speakers who know Urdu tend to adopt Urdu sounds, and are apt to substitute l, n, h, f for l, n, f (or z), r, and to make various changes in the vowels.

EXPLANATION OF PHONETIC SYMBOLS

THE formation of the consonants and vowels of Northern Panjabi is indicated roughly in the table on p. xii. For practical reasons a separation has been made in this table between consonants which require the use of the tip of the tongue and those which do not. It should be observed that certain sounds (*e.g.* *s*, *z*, *p*) may as a matter of fact be pronounced either with or without the use of the tip of the tongue.

FURTHER DETAILS REGARDING THE SOUNDS

CONSONANTS

t, *d* are dental as in French (not alveolar as in English).

In forming the cerebrals (cacuminals) *t*, *d*, *n*, *l*, *r*, the tip of the tongue touches or strikes the hard palate far back, almost at the beginning of the soft palate. These sounds do not affect the quality of preceding or following vowels.

c, *ɟ* are pronounced with the tip of the tongue against the teeth-ridge (upper front alveolars) a little further back than the front teeth, the "front" of the tongue being simultaneously raised to the hard palate. They have no lip-rounding. They resemble the Italian sounds in *ci*, *gioia*.¹

¹ I regard these sounds as essentially different from the groups *tʃ*, *dʒ*, and have therefore used *c* and *ɟ* as being the nearest available single International Phonetic symbols.

TABLE OF SOUNDS.

LIP SOUNDS.		Tongue Sounds.				THROAT SOUNDS.	
		Tip of Tongue used.		Tip of Tongue not used.			
		Labial.	Labio-dental.	Dental.	Alveo-lar.	Palato-Alveo-lar.	Palatal.
Bilabial.						c j	t d
Plosive	p b			t d		ç ʃ	ʈ ɖ
Nasal	m				n	ɳ	
Lateral					l	ɿ	
Rolled					r	ɿ	
Flapped						r	
Fricative	f v w				s z	ʃ ʒ	
CONSONANTS.							
VOWELS.	Close	{ u		Front. i		Back. u	
	Half-close	{ ʊ		e		ʊ o	
	Half-open	{ ə		ə ʌ		ə ʌ	
	Open	{ ɒ		ɒ ɑ		ɒ ɑ	

The unvoiced (breathed) plosives p, t, c, t̪, k occur either absolutely unaspirated or strongly aspirated (i.e. immediately followed by the sound h). The distinction between the aspirated and unaspirated sounds is significant. The unaspirated p, t, k are as in Italian. When they are aspirated, the aspiration is much stronger than in the English words *pin*, *tea*, *come*, stronger even than in the Irish or American pronunciation of these words.

ɲ is approximately the sound of French *g*.

ɳ is the sound of English *ng* in *sing*.

l, n, though more usually alveolar, are sometimes made dentally.

Alveolar r is always trilled, never fricative as in English. When not doubled it is often reduced to a single tap of the tip of the tongue.

ṛ is "bi-labial f." It resembles the sound made in blowing out a candle. ṛ, f, and ph are frequently interchanged by villagers. Educated speakers tend to discard ṛ, but to distinguish clearly f and ph.

v is "bi-labial v." The lips are spread for both ṛ and v. Labio-dental v does not occur in Panjabi.

w occurs usually as a contraction of u when followed by a stressed a, as in *swapi* for *suapi*, *swar*, for *svar*.

ʃ has no lip-rounding (contrast the English sh which is rounded by many, if not most, speakers). ʒ, the corresponding voiced sound, does not occur in Panjabi.

j is the sound of y in *yes*. ɿ is a raised, and therefore strongly fricative, variety of j.

x resembles the sound of ch in *loch*, but has somewhat greater friction when initial.

g is the corresponding voiced sound. It may often be heard in German as the pronunciation of g in such a word as *Wagen*.

h occurs as the aspiration of unvoiced (breathed) plosives but very rarely otherwise. In borrowed foreign words containing h, the h is almost invariably replaced by fl, „, or ^.

fl denotes a voiced h.

VOWELS

i, ɪ, æ, ʌ, ʊ, are similar to the Southern English vowels in *seed*, *sit*, *sad*, *cup*, *brood*, *put*, respectively. For i, ɪ, æ, ʌ, the lips are more spread than in the case of the corresponding English sounds. In forming ʊ, and sometimes ʊ, the lips are protruded; Scottish speakers should be careful to keep them distinct.

ɛ, ɔ have a somewhat lower tongue position than the French e, o in *thé*, *beau*. Unlike the English sounds in *day*, *go*, they are not diphthongs.

ɑ is similar to the English vowel in *calm*.

ɔ resembles the English sound of *aw*, but is very short. It occurs only in contractions; thus, xɔ're from xɑ'ber e.

ə resembles the first vowel in the English word *about*, and is always unstressed.

The following true diphthongs occur, ʌɪ, ʌə, ɔə, eɪ. In all other cases each vowel must be separately pronounced.

LENGTH

:

: means that the sound indicated by the preceding symbol is long.

·

· means that the sound indicated by the preceding symbol is half-long.

The distinction between short and long consonants is of the greatest importance, and must be carefully observed by the learner.

The indication of the length of vowels is a matter of extreme difficulty. The marks of length employed in the

texts must be regarded as partly tentative, and partly, in many cases, as showing how the words *may* in that connection be pronounced. (In the vocabulary the length marks have not been used with the vowels.)

TONE

Variations in the tone of the voice form a very remarkable feature of Panjabi pronunciation. There are two special tones, apart from the ordinary tone of speaking. They occur in stressed syllables only.

c indicates a low rising (or low rising-falling) tone. It begins about a tone above the lowest note which the speaker can command, rises four or five semitones and sometimes falls again about a tone. When initial it is generally preceded by h . (A foreign h preceding a stressed vowel and not following an unvoiced plosive consonant becomes c . Thus the English words *house*, *behind*, would be pronounced in Panjabi h_caus , b_clind .)

^ denotes a high falling tone. It is uttered about a fifth (seven semitones) above the first note of the low rising tone. The voice generally falls about a tone from the highest note. (In borrowed words h , following a stressed vowel and not preceded by an unvoiced plosive, tends to become ^ . Thus, the Urdu words *cahna*, *rah* are pronounced in Panjabi $\text{c}^{\text{ah}}\text{na}$, r^{ah} .)

Syllables containing both tones are quite common, the low tone always coming first. Examples:— t_cid , “stomach”; p_cdbi , “brother’s wife”; c_cAngi , “coppice”.

When several syllables normally having the same kind of tone come together, it is customary in rapid conversation to pronounce the tone only in the most strongly stressed syllables.

OTHER MARKS AND ABBREVIATIONS

The mark ' means that the following syllable is stressed. It has been very sparingly used.

The mark * indicates that the word following is a proper name.

In the literal translations, a dash — indicates that a Panjabi word has been left untranslated. Two or more English words joined by hyphens are translations of a single Panjabi word. Words in brackets are explanatory (3 = . . .) means "the three preceding words are together equivalent to", etc. ; (= 2) means "the preceding English word corresponds to two in the Panjabi text."

BRIEF RÉSUMÉ OF INFLECTED FORMS

(To be used with the Vocabulary)

NOUNS, ADJECTIVES AND PARTICIPLES

ADJECTIVES in -a, -ea are declined like nouns in -a. Others are not declined unless used by themselves as nouns.

The following types may be distinguished: masculine nouns in -a, other masculine nouns, feminine nouns in -i, other feminine nouns.

Nouns ending in a nasalized vowel make all the final vowels nasal.

The locative singular is the same as the oblique for nouns in -a or -i. Those ending in a consonant sometimes add -e or -i.

	SINGULAR				PLURAL			
	<i>Nom.</i>	<i>Obl.</i>	<i>Voc.</i>	<i>Nom.</i>	<i>Obl.</i>	<i>Loc.</i>	<i>Voc.</i>	
Masculine	per, öl-	-a						
	vekh-	-ea	-ea	-e	-ed	-i	-eo	
	pind-	—	—	-a	—	-i	-o	
Feminine	kur-	-i						
	vekh-	-i	-ie	-id	-id	(-i),	-io	
	kör-	—	—	-d	-d	-i	-o	

VERBS

The following are the masculine forms. When they end in -a or -ea, the feminine forms are like those of vekhi above. Transitive and intransitive verbs differ only in the past tenses. The past of intransitive verbs agrees with the subject; that of transitive verbs (really an old passive) with the logical object, except when the object is governed by the proposition nū.

Verb Substantive, "I am," "I was."

Pres. *uā* or *ā*, *ē*, *ue* or *e*, *ā*, *o*, *nē*.

Past. *sā*, *sāē*, *si*, *sā*, *sāo*, *sān*.

Transitive Verbs.

(Type word, *dās*; show.)

Inf. *-uā*; agent *-ənvala*, *-ənala*.

Partic., pres. *-du*, past *-ea*; passive, pres. *-ida*, past *-ea f.œa*; conjunctive *-ke* (having shown).

Imper. sing. — or *-i*, plur. *-o*.

Pres. cond. *-ā*, *-ē*, *-e*, *-ie*, *-o*, *-ən*.

Fut. *-āga*, *-ēga*, *-ega*, *-āge*, *-oge*, *-ənge*.

Pres. indic. *-nā* (or *-na uā*), *-na ē*, *-da e*, *-ne ā*, *-de o*, *-de nē*.

Imperf. *-da sā*, *-da sāē*, *-da si*, *-de sā*, *-de sao*, *-de sān*.

Past *-ea*.

Pres. perf. *-ea e* (fem. *-i e*, pl. mas. *-e nē*, fem. *-iā nē*)

Pluperf. *-ea si* (fem. *-i si*, pl. mas. *-e sān*, fem. *-iā sān*).

Intransitive Verbs.

(Type word, *ṭur*, walk.)

Past sing., mas. *-ea*, fem. *-i*, plur., mas. *-e*, fem. *-iā*.

Pres. perf., the same with pres. of verb "to be" added.

Pluperf. " " " past " "

Verbs ending in a vowel contract a few forms. "Thus *ro* ("weep") makes 3rd plur. pres. cond. *roən*, not *roən*.

Passive.

The passive is formed by using the required tense of *jāna* ("to go") with past participle of the principal verb; thus, *phāndea jādga*, I shall go beaten = I shall be beaten.

PREPOSITIONS

Prepositions are generally placed after the word they govern, thus, "priest of heart on this matter of great effect became," means, "of this matter on the heart of the priest there was a great effect."

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A PANJABI PHONETIC READER

PANJ. R.

B

A PANJABI PHONETIC READER

Thieves and Ass of Story

ONE man was, potter, village of dweller, sense somewhat little was-of-him. People him-of one very strange thing telling are. Saying are that bazar-from one time ass buying was-taken by him. Ass indeed very strong seeming was, and small age of, and obtained also cheap was. Man very happy was, heart in singing-going was. Road of side two thieves huqqa-smoking were. Traveller to having-seen one thief to-say began "look, O, this what foolish like (man) dancing leaping-going is?"

By-second was said that "clever him let-us-admit who ass steal may-bring and owner to knowledge not be-attached." By-first was-said that "thou my help do and I taking will-come." Then both thieves ass man of behind went. By-one was said "I quietly quietly ass loosing will-take, and thou him-to quickly home take go, afterwards I myself also return will-come and him-to ass of any knowledge not to-be-attached I-will-give" (*i.e.*, allow). Second to-say began "indeed my-man, thou then very clever art" then silently silently forward they-advanced, that potter them-of feet of noise not may hear. One thief-by ass of rope having-loosed own neck upon placing was-taken and second noiselessly ass to taking went. Short time after

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corū te khote di kāni.

ik banda si, kumiča'r, pind da rānvala, ak̄l zara kēlāt
sasu. lo'k ḍi ik ḍādi ejaeb gal sunande nē. ānde nē
pai bēzarō ik vari khota mul lea su. khota te bāra
taqra ja'pda si, te kēlāt umr da, te mīlea vi sāsta si.
jāna bāra xūj si, dil ic ḡlonda lāga jānda si. rā de
kānde do co'r fiuk'a pae pindē sañ. rāi nū ve'kē ik
co'r ak̄:heṇ lāga "ve'x oe, ā kēra cēlā:ā jēa nācda ṭapda
lāga jānda e?"

duj̄:e ak̄:heā pāi "siaṇa ḍnū mān:ie jēra khota cu'ra'
le'ave te malek nū pata na lāge." pāl̄:e ak̄:heā pāi
"tū' meri mādet kar te māe lāe avāga." fer dove co'r
khote vale de māqer gāe. ik̄:i ak̄:heā "māe hēloli hēloli
khota kho'l lāga, te tū' ḍnū cheti kēl̄r lāe jāi, māqerō māe
apū vi part avāga te ḍnū khote da koi pata nēi lag:ēn
deāga." duj̄:a ak̄:heṇ lāga "hēlā uvi, tū' te cokha
siaṇa ē." fer cup cē'pīte agā vāde, pāi kumiča'r ḍnā, de
pārā da khra'k na sunē. ik̄ co'r khote da ras:a kho'lke
apni tēlōn te pa' lei te duj̄:a malk̄i khote nū lāe gēa.

former-man having-stopped backwards to-pull began, when by-potter having-turned was-looked, then what was-seen ? that a man tied having-been is. Him-to was-said "friend, this what matter is ?" he-said "by-me mother to abuse ejected was, and punishment for ass become went." That poor-fellow-by him-to again leave given-was (2 = was let go). Second to-morrow he again bazar went that some ass buying take-may-come, and that-very ass-to there tied having-been was-seen,him-to stick having-struck to-say began "ah wretched-one, by-thee indeed again own mother to abuses ejected will be, this-time I thy nearness-from having-escaped remain." So-much matter having-said another direction going went.

Manka of Story.

One Hindu of nearness calf was, whose name Manka was. That man quite-alone alone living was, not his any wife was and not any child child. Only this-very calf was, and him-of with much love making was. One day of matter is that that calf die went. Great that man to sorrow became, head was-shaved and mourning of clothes were-put-on. Out having-gone him-to one friend met, said "this what matter is, what became, well-being indeed is, (is) not (it) ?" Said "alas, alas, Manka complete become went," and to weep engaging fell (2 = began). Enough so-much matter became, and his friend-by also own house having-gone and head having-shaved mourning-of clothes putting-on were-taken, this-very way, that second to having seen, one other man-by also that-very matter was-done, and third to having-seen by-fourth that-very work was-done and becoming becoming (2 = gradually) city of nobles up-to matter arriving went, and finally by-vizier also head

thore cir pic:he aqla jaṇa arke pīṣā khic:ən laga, jad kumīat murke vekhea te ki dīt:ha pāi ik banda bād:a fi:oea e. ônū akhea "ja:r à ki gal: e," ahe "mā̄ bebe:nū ga:l kād:i si te sza vaste khota bāṇ gea." os vēcāre ônū fer chād dīt:a. du:je pēlāk ô mur bēzār gea pāi koi khota xrid leave, te ose khote nū ot:he bād:a fi:oea dīt:ha, ônū soṭa marke ak:hēn laga "vah namrāda, tū te fer apnī bebe:nū gālā kād:iā fi:ongiā, aetki mā̄ tere kolō backe rān:ā." in:i gal akke fi:ori pase tur gea.

* manke di kēani.

ik:i fi:indu de ko:l vāc:ha si, jīda nā̄ * manka si. ô jaṇa bīlkul kāl mēkal:a rānda si, na òda koi tāb:er si te na koi bal bāc:a. nīra tī:oi vāc:ha si, te òde na:l bāra pīa:r karda si. ik dīn dī gal: e pāi ô vāc:ha mar gea. bāra os jaṇe nū ərso:s fi:oea, sir munaea te matem de kāpre pae. bān:e ja:ke ônū ik do:st tāk:rea, ahe "ê ki gal: e, ki: fi:oea, xær te fi:se na?" ahe "fi:le fi:le mānka pura fi:o gea," te ro:n dā̄ pe. bas in:i gal fi:oi, te òde ja:r vi apnē kēlār ja:ke te sir muna:ke matem de kāpre pa:lāe, ese tārā, os du:j:e nū vexke, ik:i fi:or bande vi ûo gal kit, te trije nū vexke caot:he ði kam kita, te fi:ondeā fi:ondeā ñer de reisā tiker gal: ap:er gei, te chekṛe vexi:r

having-shaved mourning-of clothes were-put-on. Then by-King was-asked, "why, vizier sir, matter indeed tell." To-say began, "alas alas, Manka complete become gone is, all weeping are fallen," he said. King to news indeed any not was that Manka who is, but shame of cause asked asked straw even not (3 = nothing). Enough, whatever by others was-done, by-him also was-done. Queen amazed having-become began to-ask that "whose mourning is?" by King was-shown that "Manka of." She-said "oh, great sorrow of matter is, but sir Manka is who?" King poor-fellow silent becoming remained, then having-thought to-say began "— — (very well) I vizier from ask take." Him-to also trace any not. In-this-very way asking causing-to-ask real man up-to arriving went.

By-him answer was-given that "Manka my calf was." So-much matter having-said aloud aloud to-weep begin fell (2 = began). When all to trace attached (4 = all learned) that by-us all cattle-animal after head was-shaved, so-great shame came that anyone to anything saying equal-to not remained.

Maulawi Gentleman and Kid of Story.

One waterman of kid was, his house in dwelling was and his hand-from fodder eating was. Him apart-from other any she-goat he-goat his house in not was. One day that kid him from being-lost went, him-to great anxiety fall went (2 = became), all sides-on him to-seek began. Anywhere even sight-in not fell, he but pursuit not leaves, villages in, fields in, wells on, trees under, every direction seeking remained. One day at-evening this-very matter of anxiety in—going was, and one bare place (in) one priest evening-of prayer reciting was—. This man own

vi sir munā·ke matəm de kāpre pae. muṛ raje puc:heā “kjū vəzi·r ji gal te suṇao.” ak:hēn laga “hī·le hī·le māṇka pura hī·ogeā ue, sa:re ronde nē pae” ḫxe. raje nū xāber te koi nēl si pāi māṇka kloṇ e, par ḫarm deā māreā puc:heā gic:heā kak:h vi na. bās jo kūj hī·ornā kita ose vi kita. rāṇi hī·era·n hī·oke lagi puc:hēn “pāi kīda matəm e?” raje dās:ea pāi “māṇke dā.” ḫxe “oh:o dādi əṛṣos di gal: e, par ji māṇka hī·ae kloṇ.” raja vēcara cup: hī·o rēa, fer so·cke ak:hēn laga, “læ uāi, mæ vəzi·r kolō puch len:ā.” ḫnū vi pāta kai nēl, ese tārā puchde pūchande ḫs̄ jāne tāl pāōc gae.

os jwab dīt:a pāi “māṇka mera uacha si,” in:i gal: akke uci uci roṇ lag pea. jādō sareā nū pāta laga:a pāi ḫs̄ sābnā dāṛgēr puc:he sir munāea, eđi ḫarm ai. pāi kise nu kūj ak:hēn joge nēl rāe.

māolvi sāb te be'groṭe di kī·anī.

ik:i mā·ski da be'groṭa si, ḫde kī·ar vic rānda si te ḫde hī·at:hō pāṭ:he khanda si. ḫde bājō hī·or koi bākri bākra ḫde kī·ar nēl si. ik din ḫ be'groṭa ḫde kolō khṛā·c gea, ḫnū bāṛa fikr pae gea, sābnī pasī ḫnū lāb:ēn laga. kitelē vi nazrī nēl pea, ḫ par khāṛa na chāḍ:e, pīḍā vic, pāliā vic, khūč te, rūk:hā hī·eṭh, sāb dērē lābda rēa. ik dm jāmī ese gal de fikr vic laga jānda si, te ik rāṛe thā ik mēlwanā jām. di nēma·z pāṛda si pea. ē jāṛa ḫpne

thought in 'him from-in-front—passing went; teacher quickly quickly prayer having-finished him after ran and to-say began that "thou O-fool, what cow-house of bullock having run come art, that my prayer reciting (during) me near-from passing art?" Kid man to-say began, "teacher gentleman, me forgiven make, me from mistake become is, but one thing of," he said "me-to great thought is, say and I may-tell." "Toll then" he-said "— — (by all means)." He to-say began "teacher sir, I indeed own lost goat of so-much anxiety and thought in was that me-to other any matter of remembrance not remained, and you-to by-me seen even not was. You indeed God of name having-taken prayer —reciting were, and yet even you here there of matters of thought doing were, and me also seeing were, this somewhat upsidedown matter seeming is." Priest of heart on this matter of great effect became and always that after when prayer reciting was, eyes having shut God of thought in continuously remaining was.

Rubbed been (2 = Sick) Traveller of Story.

In one place alone house in one man dwelling was, him near one traveller came. Traveller him-to to-say began that "by-me" he said "doctor near going is." By-him him-to bread was-asked and four loaves him before placing were given. Then some vegetable to-bring went; his vegetable bringing bringing that traveller-by the-four loaves rubbing left were (2 = were gobbled). He then other loaves to-take went, and so-much time in by-him all vegetable eating was taken. He poor-man again four loaves having-placed other vegetable for back turned, and when returned was-seen that these also four loaves this holy-

ti,ān vic ôde agiō di lāj gea; māolvi śitabi śitabi nēma·z mukarke ôde māgēr p̄cājēa tē ak:hēp lāga pāi “tū, śemēka, kēri kūr da t̄ag:a nāske aea ē pāi mere nēma·z pārdeā mere nereō lājñā ē?” begro·te vala ak:hēp lāga pāi “māolvi sāb menū muaf karna, mere kolō gal̄ti fi,ōi e, par ik gal da” ake “menū bāra xia·l e, akho te māe das:ā.” “das xā,” ake “ji’ sadke.” ô ak:hēp lāga “māolvi ji māe te apane guace bākre de ed:s e fikr te t̄ia·n vic sā pāi menū fi,or kise gal da thao nēi rēa, te tu,ānū māe dīt:ha vi nēi si. tusi te *rab da nā·lāke nēma·z pae pārde sao, te tā· vi tusi ed:er ôd:er diā gal:ā da xia·l karde sao, te menū vi vēnde sao, ē zara put:hi gal ja·pdi e.” melvane de dil te es gal da bāra asr fi,ōea te m̄e·ja odū agē jād nēma·z pārda si ak:hiā mi:tkē *rab de t̄ia·n vic bera·ber rānda si.

maje fi,ōe rāi di ka,ni.

ik:i thā kake mēkan vic ik jaṇa rānda si, ôde kol ik rāi aea. rāi ônū akh:hēp lāga pāi “māe” ake “dāgdar kol jaṇa e.” os ônū roṭi puc:hi te car roṭiā ôde ag:e rakh dīt:iā. fer kūj sēluṇa leaṇ gea; ôde sēluṇa leaondeā leaondeā os rāi care roṭiā rāḡ chāḍ:iā, ô mur fi,or roṭiā lāṇ gea, te on:e cir vic os sara sēluṇa kha lea. ô vecara fer car roṭiā rakhke fi,or sēluṇe vaste pīṣā murea te jādō partea dīt:ha pāi ē vi care roṭiā es fi,āzrēt muka leiā

one-by finishing taken are. This way becoming remained, and finally sixteen loaves eating were-taken by-him. House man-by then pursuit leaving was-given (3 = he gave it up). Afterwards him from to-ask began that "Thou what matter-for doctor near gone art?" he said "by-me some digestion of medicine taking is, me-to hunger altogether not is-attached." By-this was-said "friend when thou well having-become wilt-return, this road not come."

My Servant.

Me near one broom of work for servant was, very faithful was, work about him ever not was rebuking fallen. Straight simple was. One time inoculation attacher-by him-to was-asked that "thy how-much age is." "Hundred years" he-said. By-him was-said "nonsense, thy so-much age then not seems." By-him again was-said "well, my-man, twenty years writing take then." Was—indeed he bachelor but four times by-him marriage making of attempt was-made. First time his wife him from running-went, second turn one other servant-by his marriage of arrangement was-made, and that wife to by-gentleman compound from eject was-left (2 = was ejected). Third time by-him effort was-made and third wife dying went of-him. Last time strange like thing became, by-him one Hindu-woman with, who another city-from come was, arrangement-was-made. By-us indeed to-him said was "— — (well) just having-thought work do, this somewhat doubtful—thing seeming is." Well, two three days this way matter remained. One day he some work for city-to went. When returning came, by-people him-to was-shown that "thee behind police came and thy wife to

nē. ese tārā h̄eonda rēa, te chekṛe solā rotiā kha leiā su. k̄e ar vāle fer khæṛa chāḍ dīt:a. magerō ḍe kolō pūc:hēṇ lāga pāi “tū kēṛi galē k̄im kol̄ calēa ē.” ake “mā̄ koi h̄eazme di dwai lāṇi e menū p̄e k:h i k:i nē̄ lāgdi.” es akheā “jar jād tū vāl: fīoke partēda es rā̄ na aui.”

mera naokēr.

mere kol̄ ik cāṛu de kam te naokēr si bāṛa vāfada:r si, kam vāl:ō ḫnū kādi nē̄ si tha:kṇa peā. sīd:a sada si, ik vari ṭika laṇvāle ḫnū pūc:heā pāi “teri kīn:i vīmr e?” “sāo vāre” ake. os akheā “fiekhā teri mīl:imr te nē̄ jaḍdi.” os muṛ akheā “fīala vāi vī sal līx lāe fer.” h̄eṣi te ḫ kūra pār car veri os vīā kārn di koṣī kiti. pāl:i vari ḫdi vādī ḍe kolō nās gei, dūp:e phere ik:i fīor naokēr ḍe vīā da bandēbast kita, te os jenani nū sāb h̄eate vīc:ō kāḍ cāḍēa. trijī vari os jātn kita te trijī swāṇi mār gei su. chekerli vari ejaeb jēi gal fīoi. os ik:i fīmidṇi naLjēṛi fīor jārō ai si, bandēbast kita. aṣū te ḫnū akheā si “lāe vāi zāra sāmīke kam kārī, ē kūj jāk, vāli gal jaḍdi e.” xār do trāe diāṛe ese tārā gal rēi. ik dm ḫ kīsē kam lai jār geā. jād pār aea lokā ḫnū das:ea pāi “tere pūc:he pulsāle qe te teri vāoṭi nū

taken-away (= 2) are." What time I England going went by-me him-to house of guarding for was-left. Afterwards news came that him house of near some snake bit and he that-very day dying went. This thing having-heard me-to great sorrow became. One time him-to plague also become was and very ill remained, but that time saved remained. One day of matter is that very ill—was and one man him near having-come his bracelets to-take-off began. He indeed unconscious fallen—was, but yet him-to somehow knowledge was that this man what—doing is, and having-risen him-to embrace putting was-taken (3 = embraced). Other hardly having-escaped own house running went.

Tailor of Story.

One literate — tailor one village in work doing — (habitually) was. One day him near that village of priest shirt to-cause-to-sew came. Tailor him to pipe handed (saying) that "two three puffs attach take." He-said "both pipe smoke, and both some thing tell." By-him was-said that "tailor sir, by-me one very strange thing one book in yesterday read was. From-Delhi by-me book was-got, and it in written—is that whose small head and long beard is, he mad is; no-knowing true is or false." By-this-one was-said "no sir, this thing indeed not, isn't-it-so, anyone to-believe is-going." Well short time having-sat priest own house going went, and tailor in-reasonings was-attached — (3 = began to think). To him reality in this matter-for great anxiety was because his beard long was and head small. He to-think began that "I what may-do? head indeed my big not to become is-going. Yes, one thing to-become being-able is, beard

læ khare nē." jes vele mār vilæt tūr gea mār ônū kār di rakhi vaste chādīea. māgerō xaber ai pāi ônū koṭhi de nērē koi kīra lārea te ô ose dīn mar gea. ē gal sunke menū bāra ərsos fiœea: ik vari ônū taun vi fiœoi si te cokha bēmar rēa par os vele bac rēa. ik dīn di gal e pāi ô bāra malea fiœea si te ik jāṇa ôde koj aṇke ôde kāj:āṇ lāṇ lāga, ô te beœos pea fiœea si par tā vi ônū kīvē pata si pāi ô jāṇa ki pea karda ve, te uthke ônū jāpiha pa'lea. Agla masā bācke apne kār nās gea.

darzi di kāpi.

ik pārēa fiœea darzi ik pīṇḍ vic kam karda fiœonda si. ik dīcāre ôde koj os pīṇḍ da mijā cīg:a swāṇ aea. darzi ônū fiœuk:a pheraea, pāi "do træ suṭ la' læ." axe "nale fiœuk:a pi' te nale koi gal suna." os akhea pāi "xelifa ji, mār ik dādi ejāb gal ik kitā'b vic kal pārī si. *dīk:iō mār kitā'b mēngai, te ôde vic līxeā fiœea e pāi jīda nīk:a sir te lam:i dārī e ô cāl:a ve. xore sac e kr cāuṭh." es akhea "na ji ô gal te nēl na koi man:ən lāga." xār thora cir bāke mijā apne kār tūr gea, te darzi dēlīl lāg pea. ônū asl vic es galē bāla fikr si pāi ôdi dārī lam:i si, te sir choṭa. ô socən lāga pāi mār ki karā, sir te mera vād:a nēl bānən lāga. fiœā, ik gal fiœo sakdi e,

I having-cut somewhat small to make being-able am." This-very thought in scissors searching-for engaging fell (2 = began). That anywhere not-is found. Finally getting-tired helplessness with another remedy was thought. Lamp having-lit own beard of near was-brought. Left hand with beard was-seized, and right with lamp. His meaning was that very-little—beard small may-become. Fire attaching indeed went, but quickly quickly hand up-to arriving went." What time began to-burn, by-him hand own save was-taken, and beard leave was-given (2 = was left); and all beard burnt went. Him-to great shame came, and thought to-make began that "truly truly whatever that book in written—was quite correct was. This in what doubt is? By-me great folly was-done."

Horses Sellers of Story.

One country in one king was whom-to racing of great liking was. One day him near five seven Arabia of merchants came who horses selling—(habitually) were. Saying were that "our country in very beautiful horses are, which wind than even swift to-run being-able are." This thing having-heard king of eyes open went. Merchants to by-him many rupees were-given and order was-given that "haste having-made own country go and so-much price of horses bring." They salute having made own way going went.

That king one laughter of things maker servant keeping—(habitually) was whose service this-very was that fun of things may-say (habitually)—and own master to may-make-laugh—(habitually). Those men of go going after one day king maker-laugh to having called 'him-to to-say began that "as-many my country in first

dâri mæ kâtrke zara nik:i kar sakna vâ. ese xîal vic kænci lâb:iñ dæ pea. ô kitâle na lâb:e. chek're akke lacari nañ hîor əla:j socea. diva ba:lke apñi dâri de nere leanda, khâb:e hîath nañ dâri phâti, te saj:e nañ bat:i. ôda matleb si pâi zera ku dâri nik:i hîo jae. ag lag te gei, par cheti cheti hîath tañ ap:er gei. jes vele laga sañ, os hîath apñâ beca lea te dâri châd dit:i, te sa:ri dâri sañ gei. ônû dâdi jârm ai, te xîal karn laga pâi "sac:i muc:i jo kûj os kitab vic lîxea hîoea si bilkul thik si. ède vic ki jâk: e? mæ ba:ra c:alpu:na kita."

k:ore vecenvala:ñ di k:api.

îki mulx vic ik ba:d:sa si jinu kur:d:ao:ñ da ba:ra jâok si. ik din ôde koñ panj sat *arab de su'dager ae jere k:ore vecde hîonde san. ânde sañ pâi "sa:de de:s vic dâde sône k:ore nê jere va nañ vi trik:he p:alj sakde nê." è gal sunke ba:d:sa diâ ak:hiâ ug:er geiâ, sâdagerâ nû os ba:re rupaj:e dit:e te hîukm dit:a pâi "hîila karke apñe mulx jao te in:e mul de k:ore lrao." ô selam karke apñe râ tur gae.

ô ba:d:sa ik hîas:e diâ gal:â karna:la naok'er raxda hîonda si, jidî naokeri tj:oi si pâi lâr diâ gal:â kare kare te apñe malek nû es:ae kare. ônâ ja:reñ de tur jan pic:he ik din ba:d:sa es:a:nvala nû kwa:ke ônâ ak:hæñ laga pâi "jin:e mere mulx vic ab:el darg:de c:al:e nê ônâ

class of madmen are, them of list make." By-this was said "this see, by-me ready make left is (3 = is made), and all of first by-me your name written—is." By-king was-said "by-me what folly done is, that my name writing done is?" He-said "these sellers you near came and by-you them to rupees were given, that 'having-gone horses bring.' They when to-bring are going?" By-king was-said "no, my-man, perhaps, who-knows ?, bringing even they-may-come." "Then indeed" he said "I them of names first will-write by-whom so-great idiocy was-done that horses were-brought, and then your name second place upon will-come."

Two Farmers of Story.

Two farmers were father son. One day they ass with (-them) having-taken city-going were. By-father son to was-said "look, son, thou just mounted become." Boy to ass upon mounted having-seen travellers to-say began "what graceless boy is, father indeed poor-fellow walking-going is, and this young-man ease with enjoyments-stealing is." This thing having heard son dismounting went, and his father mounting went. Other men city-from-coming were, in-laughing engaged—, that "thou indeed fine unmerciful man art, that little (one) to to-walk giving (*i.e.*, allowing) art. Shame not comes to-thee?" This after they both men mounted—then people aloud aloud to-say began, that "these God of men not, who so-great cruelty doing are? This way indeed not being-done—(habitually) is."

Then they quickly descending went, and by-father son to was said that "only-one thing remaining is, we both men ass to lifting may-take." When by-people was-seen

di ferist bēñā." » es akheā "ā vexā, māe trār kar chādī e, te sareā tō pālē māe trādī a nā līxeā hīoēa e." bādīa akheā "māe kērā āmēkprā kīta e pāi mera nā dārj kīta e?" ḥxe "ē vēcēnvalē trādī e kōl ae, te tūsū ḫnā nū rūpājīe dītē pāi ja-ke kēoē līao. ḥ kādō līaoṇ lāge?" bādīa akheā "na vāi, jād xōre lāe i aon." "tā te" ḥxe "māe ḫnā de nā pālē līxāga jīnd edī bēvēkuſi kīti pāi kēoē līande, te fer trādī a nā dījē dārjē te auega."

đū jaṭ:ā di kēaṇi.

do jaṭ sān pjo pūt:ēr. ik din ḥ khota nāl lāke jār lāge jānde sān. pjo pūt:ēr nū akheā, "vēx pūt:ēr tū zāra swār hīo." mūnde nū khote te swār vēxke rāi ak:hēn lāge—"kēa namūrad mūnda e, cāc:a tā vēcāra tūrda lāge jānda e, te ē jū'an māze nāl līl:ā pēa lūt:da e." ē gal suṇke pūt:ēr lāe gea, te ḫda cāc:a cār: gea. hīo jānē jārō lāge aonde sān, hīs:ēn dāe pāe, pāi "tū te vāva berām a:dmi ē, pāi nīkīe nū tūrū den:a ē. jārm nēi aondi a?" ēde pīc:he ḥ dove jānē cār: pāe. fer lok vē:i tē:i ak:hēn lāge, pāi "ē *rab de bānde nēi jērē edī sāxti kārde nē? es tārā tā nēi kārida hīonda e."

fer ḥ cheti utr gae, te pjo pūt:ēr nū akheā pāi "ik:oi gal rāndi e, aṣī dove jānē khote nū cuk leije."

that "two men ass having-lifted by-road by-road—going are" they so-much laughed that these poor-men to for-hiding suitable place not met. Quickly ass to shoulders from down having-lowered on-ground was-stood. Then father to-say began that "now indeed to-me advice com-ing-went (2 = bas come). As-long till we only people of word-to are-attached, by-them to-us anywhere to-stand even not to-be-given (*i.e.*, allowed). Henceforward to we only own profit loss may-think, and own road—may-go. Neither indeed we any other of work may-spoil, and not ours anyone by may-be-spoiled." Son to also thing good appeared, and they both own wish according to-walk began, sometimes father mounted became, sometimes son, sometimes ass to breath giving for both walking went; neither anyone from advice was-asked, and not anyone to advice was-given.

One Merchant and his Horses.

Amritsar city in one merchant (or banker) living was. To-him thought falling went (2 = came) that "if I horse keep then people my great honour will do." That place-in year of year (3 = every year) one strong (important) fair becoming is. That fair in having-gone long time search-ing remained and finally one by-him good fast mare buying was taken. Colour according-to she black black was; and wind than faster. Heart indeed his very happy was, own all acquaintances with her matter doing (saying) was, that "come my mare indeed looking take (2 = look at), very beautiful is."

One day to-him journey to-make befell. Groom to having-called great emphasis was-made that "of-this good manner with protection do. Near not any strange

jad lokā vekheā pāi "do bande khota cok:ke sarke sarke lage jande nē" ô m:e h̄eas:e pāi ênā vēcareā nū chāp:ēn jogu thā na mīea. Stabi khote nū mōñdeā tō h̄eñthā lāke p̄eipē khēlareā. mūr p̄o ak:hēn laga pāi "h̄eñtā tā mēnū mat a' gēi. jicēr tikēr asī nīre lokā de akhe lagrie, ona sanū kītele khloq vi nēi deñā. Ag:e nū asī bas apana nāra nūk'san socie, te apana rā lage jaie. na' te asī kise dīje da kām vēgarie, te na sañ:ā kise kolō vigre." p̄it:er nū vi gal cañgi lag:i, te ô dōve apani marzi nañ t̄rēn lage, kādi p̄o swār h̄eosa, kādi p̄ut:er, kādi khote nū sā dwan vaste dōve t̄rēde gae, na kise kolō slā puc:hi, te na kise nū slā dīti.

ik sāukā'r te ôde k̄oře

* Ambārsar jār vic ik sāukā'r rāenda si. ônū xjal pāe gea, pāi "je māe k̄ořa rak:hā tā lok meri bāri iz:ēt kārnge." os thā sal de sal ik taqra mela h̄eonda e. os mele vic jake cokha cir lābda rēa te chek're ik os h̄eac:hi trik:hi k̄oři mul lei. rāng val:ō ô kāli sjā si, te va nałō vi trik:hi. dīl te ôda bāra x̄iř si, apanā sareā jañuā nał odi gal kārda si, pāi "cal meri k̄oři te veřk lāe, vāva sōni e."

ik dm ônū safr karna pea. s̄i's nū kwake bāri tēkid kiti pāi "êdi val tārū nał rakhi kārī. neře na

man to to-come give (*i.e.*, allow)." By-groom was-said 'repentance, sir, power is ? (4 = God forbid, is it possible?) I indeed your coming until to-sleep even not am-going. You fully without-care remain. Her any harm not to-become is-going." This matter having-heard he station-to going went, and ticket having-taken one-and-a-half in (*i.e.*, in intermediate class) sitting went.

That-very carriage of near one his friend standing was. Salutation having-made to-ask began that "thou whither prosperity with gone art ?" He-said "To-Gujranwala to-go is." By-him was said "By-me indeed to-Wazirabad going is." "Come then, with with (2 = together) journey let-us-make." By-him was-said "I indeed before sitting am." "This what direction (kind) of matter is," he said, 'here having-come sit go" (2 = sit). Well compelled having-made to-him that-very carriage in was-seated.

Way in in-matters attached fell (3 = began talking). His friend to-say began that "repentance, sir (*i.e.*, God forbid), to-day to-morrow (2 = nowadays) of very bad age is, what things now being-heard are our mother father of age in ever not were becoming." "What things, any strange thing become is ?" By-him was-said "take friend (2 = well then), I quite new thing telling-am. Ballu thief of matter indeed not, isn't-it-so, heard being is (*i.e.*, you've not heard). He indeed theft for so-much famous become is that what shall-I-tell ?" By-merchant was-asked "what kind of theft doing is-he ?" By-him was-said "omitting indeed any kind of not, but great fancy cattle horses taking going of is."

This matter having-heard his startledness emerging went (4 = was startled). To-ask began "where living is ?" By-him was-said "house indeed in-Harr of-him-is, from Amritsar half-league distance, but theft city in also

kise opre admi nū aon del." s̄i's akhea "taoba ji, mejal e? māe te tuçadīe aon tiker saon vi nēi laga. tr̄i pure beant rāo. ḫda koi nuksan nēi h̄eon laga." ē gal sunke ḫ st̄ejn t̄i r̄ gea te ḫikat lække dēore vic bā gea.

ose gađi de neṛe ik ḫda jar khlotā si. selam karke prehēn laga pāi "tū kit:he sukh nāl calea ē." akhe "* kūjraale jaṇa e." os akhea "māe te * veziraba'd jaṇa e." "calo fer, naļo nāl saft karie." os akhea māe tā Ag:e bæt̄ha uā." "ē kēre da· di gal: e" akhe "et:he ake bā ja." xār mej'bur karke ḫnū ose gađi vic b̄a gea.

rā vic gal:ī lag pāe. ḫda dost ak:heṇ laga pāi "taoba uā, aj kal da baṛa bura zemana e, jēriā gal:ā h̄eūp̄ suṇidiā nē sadīe ma pjo de zemane kādi nēi san̄ h̄eundiā." "kēojēiā gal:ā, koi eorj gal h̄eoi e?" os akhea "læ uā, māe bikhul nauī gal suṇan:ā. *bal:u cor di gal te nēi na suni h̄eoni e. ḫ tā cori vaste ed:a maʃaʃeūr h̄eō gea e, pāi ki das:ā?" saukar prehēa "kis tārā di cori karda e?" os akhea "chāḍda te kise tārā di nēi, par bāota ūaok t̄eag:e k̄ore læ jaṇ da e."

ē gal sunke ḫda tr̄a nikl̄ gea. prehēn laga "kit:he r̄ānda e?" os akhea "k̄eal̄ te * h̄eal̄ su, * ambersarō kō pāṇḍa, par cori ūer vic vi bāot karda e." saukar

much doing is." Merchant poor-man of colour yellow becoming went, to-say began "my one very beautiful mare new bought having-been is. Of-her indeed not he anywhere desire may-do." His friend-by was-said that "largely indeed this-very-thing doing is. When has-been-seen that owner from-house going went, then indeed theft doing is. So-much clever is that to-him all of rising sitting of knowledge is. When by-anyone journey making is, then even he trace attaching taking is (4 = finds out). Then whether day may-be, whether night, he waiting is what-time until servants sleeping not take (3 = fall asleep), then quiet quiet inside entering is, and rope having-opened cattle or horse to take going is. His two three companions also are, someone of hand-to having-caused-to-hold (sc. the animal) some distant village-to sending is, and himself having-gone the-fun watching is."

Merchant poor-man—is-restless, but what may-he-do? Mail train in seated was, and train-by Lahore having-gone stopping was. Well, with-difficulty without-difficulty time passing went. Lahore having-arrived at-once descending went. Two hours waiting befell, a-quarter-less three hours-in Amritsar going it-arrived. Station from ekka was-made (*i.e.*, hired), ekka man to was-said that "horse having-pressed cause-to-go." House having-arrived haste with double fare was given and inside he-entered. Entering upon stable towards sight was-made and was-seen that empty is.

Standing for strength not remained. Asking causing-to-ask known became (= 2) that one servant piece to-eat going gone was, second seated protection—doing was, and eye just sticking went of-him (5 = fell asleep). Enough, when former servant returning came to-say began "rise, O sense beaten-one (2 = senseless), mare where is?"

veçare da raiyঁ pila fiঁo gea, ak:hən̄ laga "meri ik dādi sōni kɔri nəvī xridi fiঁoi e, ðda te na ò kitelē kasd kare." ðde dost akhea p̄ai "bāota tā ij:oi karda e. jād vekhea p̄ai malek kɔlō tūr gea, tā i cori karda e. ed:a siapa e, p̄ai ðnū sareā de ut:hən̄ bān̄ da pata e, jād kise safr karna e, tā vi ò pata la lenda e, fer p̄auē dīn fiঁove, p̄auē rāt, ð uðikda e jic̄er tiker n̄lōker sað na lən̄, fer cup c̄epita ñander uñda e te ras̄a kholke t̄aḡe jā kɔre nū ləs̄ janda e. ðde do tr̄as̄ sathi vi nē, kise de fiঁath ph̄erake kise d̄urað:e p̄ind̄ t̄orda e, te ape jake t̄emāsa vexda e."

sauka:r v̄ecara pea t̄arpe par ki kare? ða:k ḡad̄i vic b̄ætha si te ḡad̄i *l̄lor jake khloñā si, x̄er lokha sl̄okha vela lāj gea. *l̄lor ap̄:erke c̄el̄t̄ utr gea. do k̄æñte uðikra pea te fer *amb̄ersar jañvali ḡad̄i mił p̄ai. ð si lokel̄, p̄lon̄i triñ k̄æñti *amb̄ersar ja p̄lonci. st̄ejn̄ t̄o jak:a kita, jak:e vale nū akhea p̄ai "k̄ora d̄abke v̄ega." k̄ar ap̄:erke kāl̄ nañ dūra p̄ara dit:a te ñander uñrea. uñdeā sa:r stabel uñl n̄azr kiti t̄e vekhea p̄ai sak̄hra ve.

khloñ jogi taket nēi rēi. p̄uchdeā p̄uchandeā m̄elum fiঁo gea p̄ai ik n̄lōker t̄uk̄er khan̄ tūr gea si. dt̄j:a b̄ætha rakhi pea karda si, te ñakh zara laḡ gei su. b̄as jād agra n̄lōker part aea akhən̄ laga "ut̄h oe ba"

More what to-tell was? Her any trace not-was-attached. Long time merchant police from search also causing-to-be-made remained. Many men to seized also it-was-by-them, but anyone from theft of trace not to-attach were-able.

Theft of by-merchant so-much grief was-eaten, that all to thought was that by-him life-during other any mare not keeping (sc. will be), and truly truly some eight ten years kept also not was-by-him. Eight ten years after to-him again keeping of reasoning coming went (2 = came). This time white horse from-Gujrat was-taken by-him. It also feeble not was, it in only so-much matter was, trap upon accustomed become not was. Then also (2 = even so) by-him was-said that "two three times harnessing we-will-take and accustomed will-go" (*i.e.*, become).

When by-them harnessed was, it this way went that understand whole age this-very trade doing it-remained. Merchant also to-think began that "this indeed good property to-hand came." But one day he some village some debtor from rupees to-take gone was. Going time (*i.e.*, on the way there) horse quite right gone was, but returning time who-knows to-it what became (= 2). Suddenly it out-of-control to-run engaging fell (2 = began). Merchant force having-attached reins pulls, but horse not attends. Finally road of one side trap upsetting was-given (2 = was upset). Merchant and groom head upon falling fell. When sense coming went (2 = returned) to-them, slowly slowly falling falling own house they-arrived. Three weeks beds upon full-length fallen remained. That horse one farmer to having-sold giving was-left.

Again even one time horse taken-was by-him, red colour of. At-first indeed it well going remained, afterwards to-order not was attaching (4 = did not obey).

mareā, k̄oṛi kit̄:he ve?" fīor ki dasṇā si? oda koi pata nēi lag:ā. cokha cir saukar puls kołō tēlaጀ vi kēranda rēa. kaiā bāndeā nū phareā vi saṇe, par kise kołō cori da pata na la sāke.

k̄oṛi di cori da saukar eđ:a qām khāda pāi sareā nū xjal si pāi j̄ati fīor kādi es k̄oṛi nēi rakhī, te sac:i muc:i koi aṭh das vāre rak:hi vi nēi sasū. aṭ:hā dasā vāreā pic:he ônū fer rak:hēn di dēlil a. gei. æt̄ki or̄a k̄oṛa *gūjratō lea su. o vi māra nēi si, ode vio sīrf m̄i gal si, bāg:i te git̄:ea fīoea nēi si. tad vi os akheā si pāi "do trā vari jo lāge, te git̄ jaega."

Jad ônū joea si o es tārā t̄:reā pāi sāmjo sari umr t̄:jo kāsb karda rēa. saukar vi soc̄ēn lāga pāi "ē tā caijga mal fīath aea." par ik dīn o kise pīnđ kise kērzai kołō rupaj:ē lēn̄ gea si. jandi vari k̄oṛa bīk:1 ṭhik gea si, par partdeā vari xore ônū ki fīo gea, ca:ḍak:e o bezore nās̄ēn dā peā. saukar t̄il lake vag:ā khic:e, par k̄oṛa na man:e. chek̄e rā de ik:i dānde bāg:i v̄l̄ta dit̄:i. saukar te s̄i:s sir parne ḍig pāe. jad fīoſ a. gei nē o fīaoli fīaoli ḍigde t̄:sēnde aṛpē k̄aṛt̄ aṛpē. trāe fīaft̄e manjiā te lam:e pāe rāe. o k̄oṛa ik:i jāt̄ nū večke de chāḍ:ea.

fer vi ik vari k̄oṛa lea su, lal rāgg da pāel:e te o ṭhik janda rēa, māgērō akhe nēi si lagda. ônū ik

It one whip rider (*i.e.*, trainer) of near was-sent by-him and great rupees also spending were-made. That after some-what well going remained, but to-it swelling became (= 2). One night one mill in horse remained. Big time-at (2 = in the morning) when groom arose then what-was-seen that horse dead become fallen is. This after that mer-chant-by horse keeping of (*i.e.*, against) oath was-eaten (*i.e.*, taken).

cabek swur de koj torea su te baic ri pa:je vi xarc
kite. ôde pic:he kuj val turda rea par ônu resaoli
hi:o gei. ik rat ik khra:s vic k:ora rea. uad:e vele
jad scis ut:hea te ki dit:ha pai k:ora moea hi:oea
pea e. éde pic:he os saukar k:ora rak:hæn di sâ:ô
khâdi.

VOCABULARY

The alphabetical order of phonetic symbols is: a, æ, ʌ, b, c, d, ɖ, e, ə, f, ɻ, g, ɣ, h, ɦ, ɺ, i, ɻ, j, ɻ, ɻ, k, ɻ, l, ɻ, m, n, ɳ, ɲ, ɻ, o, ə, p, ɻ, ɻ, s, ɻ, t, ɻ, u, ɻ, v, ɻ, w, ɻ, z. The signs ~ and ^ do not affect the order.

To save space the strictly alphabetical order has sometimes been departed from, but the order is adhered to so far as the first two letters of each word are concerned.

ABBREVIATIONS

ac.,	accusative	m.,	masculine
adj.,	adjective	n.,	noun
adv.,	adverb	neg.,	negative
conj.,	conjunction	obl.,	oblique
dat.,	dative	p.c.,	present conditional
def.,	defective	pl.,	plural
emph.,	emphatic	pr.,	pronoun, pronominal
f., fém.,	feminine	prp.,	preposition
fur.,	future	rel.,	relative
gen.,	genitive	s.,	singular
i.	intransitive	suf.,	suffix
imper.,	imperative	t.,	transitive
int.	interjection	v.,	verb
interrog.,	interrogative	voc.,	vocative
loc.,	locative	w.,	with

Regular inflected forms will be found under the simple words (for verbs the roots, for nouns and adjectives the nominatives). Irregular inflected forms will be found in their proper alphabetical place.

a, ə, root of **λονά**
 a, ə, pr.suf., to or of thee
 ɖ, əh, pr., this
 admi, ədmi, n.m., man
 aea, ai, ake, see **λονά**
 akh, əkh, v., say, ənda (əhn-
 dā), akhea, axke (əkhke),
 ənde, saying (əkh) [əkho
 ənke, having come (**λονά**)
 əpū, əpū, pr., self; also ape

av-āga (əwāgā)-ega(-i); (**λονά**)
 əmek, ahmak, adj., foolish;
 -a, voc.; -puṇa, -puṇā, n.m.,
 folly
 ətki, aitki, adv., this time
 ab:], abbal, adj., first
 agi-e, agge, adv., prp., former-
 ly, in future, in front; -ō,
 from in front of

ag-d, agā, adv., forwards ; **-la**, former, future
aj, ajj, adv., to-day
akk, akh, n.f., eye ; pl. **-iā**
ak, akk, v., get tired of ; **-ke**
akl, akl, n.m.f., sense [sar
ambersar, Ambarsar, Amrit-
andar, andar, adv., inside
aokha, aukhā, adj., troubled,
 with difficulty
āon, aon, p.c., **āona**
āonā, aonā, v., come ; **āonda,**
 aea, ake, anke, av-āga,-ega
āpriət, appar, v., arrive ; **-ke**
āpn-a, apnā, adj., own ; **-i, -e**,
Arəb, Arab, n.m., Arabia [-ed
ār, ar, v., stop, pull back ; **-ke**
ās-i asl, pr., we ; **obl., -ā**
āsl, asl, n.f., reality, origin
āsr, asr, n.m., effect
āt̄h, aṭṭh, adj., eight ; **obl., -ā**
āxe, akhe, v.def., he said, one
 says

ba, bā, n.f., sense
badṣa, bādshāh, n.m., king
bājō, bājhō, prp., except, be-
bal, bāl, n.m., child [sides
bāla, bāhlā, adj., much, very
bal, bāl, v.t., light ; **-ke**
bāi, baih, v., sit ; **-na(n), -ke**
bac, bac, v.i., save oneself, be
 saved ; **-ke**
bācā, baccā, n.m., child
bā:da, baddhā, tied ; from
bān ;
bāg:a, baggā, adj., white
bāgri, bagghī, n.f., small car-
 riage, trap [-e
bākr-a, bakrā, n.m., goat ; **-i**,

banda, bandā, n.m., man ; **-ed**
bandəbast, bandobast, n.m.,
 arrangement
ban:e, bannc, adv., outside
baṇ, baṇ, v., become ; **-ən**
bāot, baught, also **bāota**, adj.,
 much [very ; **-e**
bar-a, barā, adj., much, many,
bas, bas, enough
bat:i, batti, n.f., lamp
beb:e, bebbe, n.f., mother
be,ōs, behōsh, adj., uncon-
 scious [less
berəm, berahm, adj., merci-
bevakufi, bewakūfi, n.f., folly
baca, bacā, v., save [care
becint, becint, adj., without
begroṭa, bagroṭā, n.m., kid ; **-e**
bemar, bamār, adj., ill
bənā, banā, v., make
bəraber, barābar, adv., always
bazar, bazār, n.m., bazaar ; **-ō**
bezore, bezore, adv., out of
 control
bā, bahā, v., cause to sit ; **-ea**
bilkul, bilkull, adv., alto-
bura, burā, adj., evil [gether
cabak, cābak, n.m., whip
cac:a, cāccā, n.m., father, un-
 cle [denly
cāncakke, cāncakke, adv., sud-
 cur, **cār**, adj., four, care, the
 four
cal, cal, v., go, come ; **-ea, -e**
cāng-a, cāngā, adj., good ; **-i**
caot:ha, cauthā, adj., fourth ; **-e**
cār, cār, v., mount
cāpit-a (-e), capitā, word
 added to cup . . .

chad:, *chadd*, v., leave ; -ea
 (-i, -iā), -da, -e [ə̄n] **chāp:**, *chapp*, v., hide oneself ;
chek-re, *chēkṛē*, adv., at last ;
 -ə̄rla, adj., last
cheti, *chētī*, adv., quickly
chota, *chōtā*, adj., small
caru, *jhārū*, n.m., broom
calia, *jhallā*, adj., mad ; -e
alpuna, *jhalpuṇā*, n.m., folly
cāt, *jhat*, adv., at once
cārg:a, *jhiggā*, n.m., shirt
cāth, *jhūth*, n.m., falsehood
cir, *cir*, n.m., time, delay
citt:a, *cittā*, adj., white
cokha, *cōkhā*, adj., much, very
cōr, *cōr*, n.m., thief ; -ā ; cori,
 n.f., theft
cuk, *cukk*, v., lift ; -ke
cup, *cup*, adj., silent
cūra, *curā*, v., steal

da, *dā*, n.m., direction, manner
da, *dā*, of ; **di**, *de*, **deā**, *diā*
dabke, *dabke*, with force or vigour [edge ; -e
danda, *dandā*, n.m., side, **darj**, *darj*, adj., written
daryā, *darjā*, n.m., rank ; -e
darzi, *darzī*, n.m., tailor
das, *das*, adj., ten ; obl., -ā
dass, *dass*, v., show ; -ea, -ā
de, *dē*, v., give ; -āga, -niā
des, *dēs*, n.m., country
dare, *dare*, adv., direction
dəlil, *dalil*, n.f., reasoning ; -i
dihāra, *dihārā*, n.m., day ; -e
dil, *dil*, n.m., heart
dili, *Dillī*, Delhi

dm, *dīn*, n.m., day [iā
drt:a, *dittā*, given (from de) ;
diva, *dīwā*, n.m., earthen lamp
do, *dō*, adj., two, **dove**, *the two*
dost, *dōst*, n.m., friend
dū, *dūh*, obl.pl. of do
dunga, *dūnā*, adj., double
dūj:a, *dūjjā*, adj., second ; -e
durād:a, *durāḍḍā*, adj., distant ; -e
dwa, *duā*, v., cause to be given
dwai, *duāt*, n.f., medicine
dādā, *dāhdā*, adj., very : -i, -e
dāgdar, *dāgdār*, n.m., doctor
dāk, *dāk*, n.f., post, mail
dās, *dāih*, v., be engaged in
dāngar, *dāngar*, n.m., cattle
dēora, *deorhā*, adj., one and a half ; -e
dīg, *dig*, v., fall ; -da (-e) [vex)
dīt:ha, *dītthā*, seen ; (from
ē, *eh*, pr., this ; obl., es; emph., ese ; pl. obl., ēnā
ē, *ē*, v., thou art [ther
ēd:er, *eddhar*, adv., here, hi-
ēd:a, *ēddā*, adj., so much ; -i
ēnā, see ē
et:he, *etthe*, adv., here, hither
ēcarj, *acarj*, adj., surprising
ēfsos, *afsōs*, n.m., sorrow
ējəb, *ajaib*, adj., strange
ēlaj, *alāj*, n.m., remedy
ēs:a, *hasā*, v., cause to laugh ; -e
ēs:anvāla, *hasānuvālā*, jester ;
fikr, *fikr*, *fikr*, n.m., anxiety
fərist, *fikrist*, n.f., list
fer, *pher*, adv., again

gāl, *gāl*, n.f. abuse; pl., *gālā*
 gādī, *gaddī*, n.f. train, rail-
 way carriage

gāe, *gae*, they went; (*jāṇa*)

gāl, *gall*, n.f., matter, thing;

gāo, *gau*, v., sing; *gāonda*

gea, *gea*, he went; (*jāṇa*), *gei*,
 geid [to puehed]

grē:hea, *giccheā*, word added

grj, *gijjh*, v., become used to;
 -ea [-e]

guacea, *guācēā*, lost; (*guac*),

gūrat, *Gujrāt*, n.f.; -ō

gālti, *galtī*, n.f., fault

hād, *hād*, adv., yes [-e]

hāsā:a, *hāssā*, n.m., laughter;

hāta, *hātā*, n.m., compound;
 -e [tion; -e]

hāzma, *hāzmā*, n.m., diges-

hās, *hai*, is; hāssi, was [-i]

hācī:ha, *hacchā*, adj., good;

hāe, *hae*, int., alas!

hāfta, *haftā*, n.m., week; -e

hāla, *halā*, int., indeed, very
 well

hālōli, *haulī*, adv., slowly

hāls, *hass*, v., to laugh; -ea
 (-e), -en [hātī:hō]

hāth, *hatth*, n.m., hand;

hāzrāt, *hazrat*, n.m., his high-
 ness [absurd!]

hēk:hā, *hekkhā*, int., never!

hēthā, *hēthā*, adv., down-
 wards

hēth, *hēth*, prp., adv., under-
 neath

hērān, *harān*, adj., astonished

hīnd-u, *hindū*, Hindu; f., -ni

hīla, *hilā*, n.m., quickness

hīo, *hō*, v., be, become; -nda,
 (-e, -ed), -ea, (ī, e), -ke, -ngid

hīor, *hōr*, adj., other; obl.s.,
 -i; pl., -nd [sciousness]

hīos, *hōsh*, n.f., sense, con-

hīukā, *hukkā*, n.m., Indian
 pipe

hīukm, *hukm*, n.m., command

hīnī, *hūnī*, adv., now

hīunda, same as *hīonda*; -iā

i, particle of emphasis

īj:oi, *īhoī*, emph., of ē, this

īc, for vrc, in

īk, *ikk*, pr., one; obl., *īkī*;
 emph., *īk:oi*

īnā, *innā*, pr., so much; -i

īz:et, *izzat*, n.f., honour

jar, *yār*, n.m., friend

jā:ka, *yakkā*, n.m., ekka, na-
 tive conveyance; -e

jātī, *hayātī*, adv., during life

ja, *jā*, v., go; *jāṇa*, *jānda* (-i, -e)

gea (gei, *gāe*), *ja-ke-nvāla*,
 -i-ie-o, -n, -ega [ance; -ā]

jānū, *jānū*, n.m., acquaint-

jāp, *jāp*, v., seem; -da (-i)

jād, *jādō*, *jadō*, adv., when

jāṇa, *jānā*, n.m., man; -e, -ed

jāp:ha, *japphā*, n.m., embrace

jātī, *jātī*, n.m., farmer; -d

jātn, *jatan*, n.m., endeavour

je, *je*, conj., if [of; -i]

jēā, *jehā*, rel.adj., what kind

jērā, *jehrā*, rel.pr., who; -i, -e

jes, *jes*, obl. of *jo*

jānāni, *janānī*, n.f., woman

ji, *ji*, Sir, Madam

jī, jīda (whose), **jīnā** (whom),
see **jo**
jicēr, jicar, adv., so long as
jo, jō, v., harness ; -ea
jo, jō, rel.pr., who ; gen., **jīda**,
pl. obl., **jīnā**
joga, jogā, adj., suitable ; -i, -e
jwab, juāb, n.m., answer
juān, juun, n.m., young man

kai, same as **koi**
kāl, kāhl, n.f., haste
kāla, kālā, adj., black ; -i
kānci, kainci, n.f., scissors
kād-i, kadi, adv., sometimes ;
-ō, when ?
kādī, kaddh, v., eject ; -ea (-i,
-iā)
kāi, kāl, pr., some, many ;
obl., -ā
kakīh, kakkh, n.m., bit of
straw ; w.neg., nothing
kāl, kall, adv., yesterday
kālā, kallā, adj., alone ; -e ;
kāl mākālā, alone
kām, kamm, n.m., work
kāndā, kāndhā, n.m., side,
edge ; -e
kāñ:eañ, kāññāñ, n.m., bracelet
kāoñ, kaun, pr., who ?
kāpṛa, kaprā, n.m., cloth ; -e
kār, kar, v., do ; -na, -da (-e),
-i-ā-e-ie, -n, -nge, -nālā, -ida
kās̄b, kasb, n.m., trade
kāsd, kasd, n.m., desire
kātr, katr, v., clip ; -ke
kēā, kehā, int.adj., what kind
of ; also **kēojeā** (-i) [-e]
kēra, kehrā, interrog.pr., who ?

kēra, karā, v., cause to be
done ; -nda
kērzai, karzāi, n.m., debtor
kha, khā, v., eat ; -nda, khāda
(-i), khān [ing after
khērā, khairā, n.m., follow-
khab:a, khabbā, adj., left (not
right) ; -e
khar, khar, v., take away
khalār, khalār, v., cause to
stand ; -ea
khic̄, khicc, v., pull ; -en, -e
khlo, khlo, v., stand ; -n ; khlo-
ta, past part.
khol, khōl, v., open ; -ke
khota, khōtā, n.m., ass ; -e
khṛac, khṛāc, v., be lost
khṛak, khṛāk, n.m., noise
khras, khrās, n.m., flour-mill
khū, khūh, n.m., well ; -ā
kāñi, kahāñi, n.f., story
kēñta, ghain̄tā, n.m., hour ;
-e (-i)
kār, ghar, n.m., house ; -ō
kāt, ghātt, a little less
kām, hakim, n.m., doctor
kōra, ghōrā, n.m., horse
kī, kī, int.pr., what ?
kīra, kīrā, n.m., worm, snake
kīta, kītā, done ; -i ; from **kar**
kīda, kihdā, whose ? (gen. of
kāoñ) [-i]
kīnā, kīnnā, pr., how much ?
kīse, obl. of koi
kītab, kitāb, n.f., book
kītale, kitale, adv., some-
where [whither ?
kīt̄he, kit̄he, adv., where,
kīvē, kīvē, adv., somehow,
with difficulty

kjū, kyū, adv., why?
kō, kōh, n.m., mile and a half
koi, koī, pr., someone, anyone
kol, kōl, adv., prp., near, beside; -ō
koſiſ, koſhish, n.f., effort
koṭhi, koṭhī, n.f., house
ku, ku, approximately (en-clitic)
kuara, kuārā, adj., unmarried
kūj, kujjh, pr., something, somewhat
kujrāaṭa, Gujrāvālā; -e
kumičar, kumhiār, n.m., potter
kūr, kurh, n.f., cow-house
kūrdāor, ghurdaur, n.f., horse-racing
kwa, kuāt, v., call; -ke

la, lā, v., attach, &c.; lanvala, -e [-ke]
lā, lāh, v., bring down; -ṇ, lacari, lācārī, n.f., helplessness
lāga, fut. of lāe, take
lal, lāl, adj., red [leniā]
lāe, lai, v., take; -ṇa (ni), -ṇ, lāh, laih, v., come down
lār, laihr, n.f., joke
labi, labbh, v., find, be found; -da (e), -əṇ
lāe, pl. of lea
lagi, lagg, v., be attached, stick; -a (e, i), -da (e), -ie
lag-a, lagā, v.def., began, is going to; -i. laga janda, going along;—āonda, coming along
lai, lai, prp., for, for sake of

lamia, lammā, adj., long; -i, -e
lāṇ-, lanh, v., pass; -ṇa
lār, lar, v., fight; -ea
lea, leā, taken; (læ); -i, -iā, læ; leniā, am taking
leāonda, leaunā, v., bring; -ṇda (iā), past, leonda; p.c., leave; pl. leaon
leije, 1st pl. p.c. of læ
lāor, Lahaur, Lahore
lāonda, same as leaonda; imv., lido, lāon
lil:ā, lillā, f.pl., w., lustna, amuse oneself [-ea, -āga]
lix, likh, or likh, v., write; lok, lōk, n., people; -ā
lokel, lōkal, "local," i.e., slow (train)
lut̄i, lut̄t, v., rob; see lil:ā

ma, mā, n.f., mother
mal, māl, n.m., property
malek, mālak, n.m., master
mar, mār, v., beat; -ke
mareā, māreā, prp., w., de (from da), on account of
mara, mārā, adj., feeble, weak
māski, māshki, n.m., water-carrier [ing]
mātām, mātam, n.m., mourning
maš, maš, pr., I
madet, madat, n.f., help
magār, magar, prp., after; -ō adv., afterwards
maleq si.oea, maleā hoeā, rubbed, ill; -e -e
malkri, malkri, adv., quietly
mani, mann, v., admit; -e, -ie, -əṇ
manji, manjī, n.f., bed; -ā

maolvi, *maulwī*, n.m., Muslim scholar
mar, *mar*, v., die; **moea**
marzi, *marzī*, n.f., desire
masā, *masā*, adv., with difficulty [mous
masaqur, *mashāhūr*, adj., famous
matt, *matt*, n.f., advice, sense
matlab, *matlab*, n.m., meaning
maza, *mazā*, n.m., relish; -e
mela, *melā*, n.m., fair; -e
meyal, *majāl*, n.f., will; —e, is it possible? [peeled
mejbur, *majbūr*, adj., compelled
mekan, *makān*, n.m., house
melum, *malūm*, adj., known
melvana, *malwānā*, n.m., Muslim priest; -e
menga, *maṅgā*, send for; -e, -i
menū, *menū*, to me,
mesa, *hameshā*, adv., always
mijā, *miyyā*, n.m., Muslim priest
mil, *mil*, v., be obtained; -ea
mit, *mit*, shut (eyes); -ke
moea, dead; from **mar**
mōnda, *monḍhā*, n.m., shoulder; eū
muaf, *muāf*, forgiven [sac:i
muci, *mucci*, word added to
muk, *mukā*, v., finish
mul, *mul*, n.m., price
mulx, *mulkh*, n.m., country
munā, *munā*, v., shave; -ea, -ke
mundā, *mundā*, n.m., boy; -e
mur, *mur* adv., again
mur, *mur*, v., turn; -ea, -ke
na, *nā*, adv., no, not
nā, *nā*, n.m., name
nal, *nāl*, prp., with; -e, adv., and; -e . . . -e, both . . and; -ō, than; -o **nal**, together
namurad, *nāmurād*, adj., graceless; voc., -a
nac, *nac*, v., dance; -da
nafa, *nafā*, n.m., profit
naukar, *naukar*, n.m., servant; -i, n.f., service [-əŋ
nas, *nass*, v., run away; -ke,
naazr, *naazr*, n.f., sight; loc.pl.,
nawā, *nawā*, adj., new; -i [-i
nē, *nē*, they are, to them
nēi, *nehī*, adv., not
nere, *nere*, prp., adv., near; -ō
nemaz, *namāz*, n.f., prayer
nikā, *nikkā*, adj., small; -i, -e
nikl, *nikl*, v., emerge; see **trā**
nira, *nirā*, adv., only; -e
nū, *nū*, prp., to, sign of accus.
nuksan, *nuksān*, n.m., loss

ō, *oh*, pr., that; gen., -da, dat: ac., -nū (see **da**, **nū**); pl. ob., -nū [thither
ōdier, *oddhar*, adv., there,
odū, *odū*, than that, from that, then [to male
oe, *oe*, int., O; used by male
oh:o, *ohhō*, int., Oh, alas!
ōi, emph. of **ō**
on:a, *ōnnā*, so much; -e
opra, *ōprā*, adj., stranger
os, obl. of **ō**; **ose**, emph. of **os**
ot:he, *otthe*, adv., there, thither

pa, *pā*, v., put, etc.; -ea (e)
pasa, *pāsā*, n.m., direction; -e; loc.pl., -i

pæ, *pai*, v., fall, etc.
 pæl'e, *paihle*, adv., first
 pæli, *paili*, n.f., field; -i
 pænda, *paindā*, n.m., distance
 pær, *pair*, n.m., foot; -d
 pæ, pl. of pea
 pāi, *pai*, (1) conj., that; (2)
 fem. of pea
 pān̄j, *panj*, adj., five
 pāōc, *paūhc*, v., arrive; -ea (i)
 pāona, *paunā*, adj., quarter
 less than; -i
 pār, *par*, conj., but
 pārne, *parne*, prp., on (on his
 head, etc.) [-ea, 2nd fut., -eda]
 part, *part*, v., return; -da (eū),
 pār, *parh*, v., read, recite;
 -dā (-i, e, eū), -ea
 pāta, *patā*, n.m., trace, in-
 formation
 pāt̄he, *pathe*, m.pl., fodder
 pea, fell, etc., from pæ; pl.,
 pæ
 phār, *phar*, v., seize; -ea (-i)
 phera, *pherā*, n.m., turn, time;
 -e
 [seized; -ke]
 phera, *pharā*, v., cause to be
 pāra, *bhārā*, n.m., fare, rent
 pāvē, conj., whether
 pājj, *bhajj*, v., run; -ea
 pāukh, *bhukk*, n.f., hunger
 pāvñē, *bhunyē*, adv., on the
 ground
 [(e)]
 pi, *pī*, v., drink, smoke; -nda
 pilā, *pilā*, adj., yellow
 pic:he, *picche*, prp., adv., after,
 piar, *piār*, n.m., love [back
 pind, *pind*, n.m., village; -i
 piñā, *pishā*, adv., back
 pjo, *pyō*, n.m., father

puc:h, *pucch*, v., ask; -ea (i),
 -dā (e, eū), -ən
 pucha, *puchā*, v., cause to be
 asked; -nda (e, eū)
 pulsvala, *pulswālā*, n.m., po-
 liceman; -e (puls = police,
 see vala) [dead; -e]
 pūra, *pūrā*, adj., complete,
 put:er, *puttar*, n.m., son
 put:ha, *putthā*, adj., upside
 down; -i
 rā, *rāh*, n.m., way; rāi, way-
 farer
 raja, *rājā*, n.m., king; -e
 rakhī, *rākhī*, n.f., protection
 rāni, *rānī*, n.f., queen
 rāe, *raih*, v., remain; -nda (i),
 -nvala; -nid, I remain
 rāb, *Rabb*, n.m., God
 rāe, pl. of rāa, remained; rāo,
 imv., of rāe
 raḡ, *ragar*, v., rub, gobble
 rākh (rāx), *rakkh*, place,
 keep; -da, -ke, -d
 rāng, *raṅg*, n.m., colour [-e]
 rāra, *rayā*, adj., bare (place);
 rāsā, *rassā*, n.m., rope
 rēa, *rehā*, remained (rāe), -i
 rāis, *raīs*, n.m., chief man; -ā
 rāsāoli, *rasaūlī*, n.f., swelling
 ro, *rō*, v., weep; -nda (e), -ñ
 roti, *rōtī*, n.f., flat loaf; -i
 ruk:h, *rukkh*, n.m., tree; -ū
 rupajā, *rupayyā*, n.m., ru-
 pee; -e

sā, *sāh*, n.m., breath
 sāb, *sāhb*, n.m., gentleman, sir
 sada, *sādā*, adj., simple

sad:ā, sāddā, adj., our ; -e	sirf, sirf, adv., only
sal, sāl, n.m., year	slā, salāh, n.f., advice
sān, sān, they were	soc, sōc, v., think ; -ea, -ke,
sārā, sārā, adj., all ; -i, -e, -eū	-ie, -ən
sasū = si + su, was of him or	solā, solā, adj., sixteen
to him	sōnā, sohnā, adj., beautiful,
sathi, sāthī, n.m., companion	fine ; -i, -e
sāukar, sāhukār, n.m., ban-	sotā, sōtā, n.m., stick
ker, merchant [loc., -ni	stābel, stabal, n.m., stable
sāb, sabbh, all ; obl., -nā,	stēsn, stēshan, n.m., railway-
sac:ā, saccā, adj., true ; -i	station
muci, truly [means	su, sū, of or to him
sādke, following ji, by all	sudāgar, sudāgar, n.m., mer-
sāfr, safr, n.m., journey	chant ; -d
sāj:ā, sajjā, adj., right (not	suk:ā, sukhh, n.m., welfare
left) ; -e [-e -na	sūn, sun, v., hear ; -ea (i), -ke,
sāk, sak, v., be able ; -da (i, e)	-e, -ida (id)
sākhhā, sakkhñā, adj., empty	sū'na, sunā, v., cause to be
sāmj, samjh, v., understand	heard, tell ; -nda, -ao, -nā
sāo, sao, you were [-ke, -o	sūt, sūt, n.m., puff at pipe
sāo, sau, adj., hundred	swā, suā, v., have sewn ; -n
sāō, saū, v., sleep ; -n	swar, suār, n., adj., mounted,
sāō, saūh, n.f., oath	rider
sāokha, saukhā, adj., easy	sāz, sazā, n.f., punishment
sārke, sarke, loc. of sārēk,	
n.f., road	
sār, sar, v., be burnt ; -n	sām, shām, n.f., evening ; -i,
sāstu, sastā, adj., cheap	in the evening
sāt, satt, adj., seven	sād, shāid, adv., perhaps
sāxti, sakhti, n.f., severity	sār, shair, n.m., city ; -d
sēlam, salām, n.m.f., saluta-	sāk, shakk, n.m., doubt
tion [bles, etc. ; -e	sāok, shauk, n.m., liking
sēlūnā, salūnā, n.m., vegeta-	sārm, sharm, n.f., shame
sēis, sahīs, n.m., groom	sītabī, shitābī, adv., quickly ;
sī, sī, was	also stabi
sīā, siāh, adj., black	tā, tā, adv., then, in that case
sīānā, siānā, adj., clever	tāi, tāi, prp., up to
sīdā, sidhā, adj., simple,	tākat, tākat, n.f., power,
straight	strength [bonic, etc.)
sīr, sir, n.m., head	taun, tāūn, n.f., plague (bu-

tagrā, tagrā, adj., strong, important
tauba, taubā, n.f., repentance
tārā, tarhā, manner, way [-e]
tārp, tarp, v., be in distress ; te, te, adv., indeed ; prp., upon ; conj., and
terā, terā, adj., thy ; -e, -i
tekid, takid, n.f., emphasis
telaʃ, talāsh, n.f., search
tēmaʃa, tamāshā, n.m., fun, display
tēan, dhaun, n.f., neck
thā, thā, n.m., place
thao, thanu, n.m., knowledge
thorā, thōrā, adj., little ; -e
tikər, tīkar, prp., up to
tian, dhian, n.m., reflection
tiar, tiār, adj., ready [start
trā, trāh, n.m., w., nik], get a
træ, trai, adj., three
trij̥a, trijjā, adj., third ; -i, -e
trik̥ha, trikkhā, adj., swift ; -e
trū, trilh, obl. of træ
tū, tū, pr., thou [-nū, to you
tua-dia (e), tuhaddā, your ; tus-i, tusi, pr., you ; obl., -i
tabrər, tabbar, n.m., family, wife [tak:reda
takrər, takkar, v., meet ; tāp, tapp, v., leap ; -da
thak, thāk, v., reprove ; -na
thik, thik, adj., right, correct
tee, dhai, v., fall ; -nda (e)
tagra, dhaggā, n.m., ox, bull ; -e [oculation
tika, tikā, n.m., mark of in-
tikət, tikat, n.m., ticket
tl̥, tūl, n.m., force, effort

tor, tōr, v., cause to go ; -da
tur, tur, v., walk, go ; -da (e), -n
ṭukrər, tukkar, n.m., piece of bread, food
ūx, ūhō, emph. of 6 [aloud
uccā, uccā, adj., high ; uccī,
udik, udik, v., wait for ; -na, -da [(eyes)
ūg̥iər, ugghar, v., be opened
uk:ā, ukkā, altogether ; w.
 neg., not at all ; -i [down
ul̥ta, ultā, v., turn upside
umr, umr, n.f., age
ut̥h, utth, v., rise ; -ke, -ren
utr, utar, v., descend
uq, wā, n.f., wind
vā, wā, I am [ly
vā uq, wāh wa, adv., extreme-
vag, wāg, n.f., rein ; -iā
vah, wāh, int., of surprise,
 contempt [-i, -e
vala, wālā, agent, owner, etc.,
vari, wārī, n.f., a time (once,
 twice, etc.) [sake of
vaste, wāste, prp., w.de, for
vac:ha, wacchā, n.m., calf
vād, waddh, v., progress, in-
 crease ; -ea (e)
vādīa, waddā, adj., big ; -e
vafadar, wafadār, adj., faith-
 ful [woman, etc., (voc.)
vai, waī, my man, my good
vāl, wall, prp., towards ; -ō,
 towards, according to
vāl, wall, adj., good, well
vāoṭi, warhī, n.f., wife [(eā)
vārū, warhā, n.m., year ; -e,
vār, war, v., enter ; -da, -ea

ve, we, is [-əŋvałā (e, eā)]
 vec, wēc, v., sell; -da (e), -ke,
 uela, wełā, n.m., time; -e
 vênda, wehndā, looking (vex,
 irreg.)

ueri, same as vari

vex (or vekh), wekh, look, see;
 -ea (or dřt:ha), -ke

vexā, wekhā, look !

vəcara, wacārā, adj., poor fel-
 low; -e, -eā

vəga, waga, v., cause to go

vəgar, wagār, v., spoil; -ie

vezir, wazīr, n.m., Vizier

vezirabad, Wazirābād

vi, wī, adv., also, even

vī, wīh, adj., twenty

vid, wiāh, n.m., marriage

wic, wicc, prp., in; -iō
 virgər, wigar, v., be spoiled; -e
 vilæt, wilait, n.f., Europe,
 America

xær, khair, int., well

xlber, khabar, n.f., news

xarc, kharc, n.m., expense

xəlifa, khalifā, title of tailor

xial, khiāl, n.m., thought;
 also xjal

xore, khau're, int., whoknows?

xrid, kharid, v., buy; -ea (i)

xuʃ, khush, adj., happy

zara, zarā, a little, slightly;
 emph., ze'ra

zemana, zamānā, n.m., age,
 time; -e

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